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HISTORICAL SKETCH
OF THE
BAPTIST RELIGIOUS SOCIETY,
HAVERHILL, MASS.



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HISTORICAL SKETCH
OF THE
BAPTIST RELIGIOUS SOCIETY
OF
HAVERHILL, MASS.



MEETING HOUSE OF THE BAPTIST RELIGIOUS SOCIETY,
ERECTED 1883.

HISTORICAL SKETCH
OF THE
BAPTIST RELIGIOUS SOCIETY
OF
HAVERHILL, MASSACHUSETTS,
AND OF
THE CHURCH EDIFICES BUILT UNDER ITS
DIRECTION,
WITH AN ACCOUNT OF THE
DEDICATION SERVICES,

November 22d, 1883.

BY
HENRY C. GRAVES,
PASTOR.

HAVERHILL:
PUBLISHED BY JAMES A. HALE,
6 MAIN STREET.

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By JAMES A. HALE.

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Author
5 JUN 13



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INTRODUCTORY NOTE.

THE Committee of Arrangements for the Dedication of the new Church Edifice of The Baptist Religious Society adopt the following minute:—

The last public service in the church edifice on the corner of Merimack and Pecker Streets was held December 31st, 1882.

November 22d, 1883, the church building on Main Street was dedicated with appropriate religious services.

The exercises on these two occasions, it is believed, were of such public interest and historical value that a published account of them, in permanent form, should be given.

We therefore recommend that the Pastor be requested to prepare and edit a pamphlet containing the substance of the historical matter relating to the church edifices formerly occupied by the society, and also an account of the services of the dedication of the house which the church and society now occupy for religious purposes.

W. R. WHITTIER,
N. T. KIMBALL,
AMOS W. DOWNING,
S. L. JEWETT,
GEORGE THAYER,
JOHN F. DAVIS,
E. A. HERRING,

Committee.

At the regular meeting of the First Baptist Church of Haverhill, Mass., held January 10th, 1884, it was voted to adopt the above recommendation of the Committee; and the Pastor was requested to prepare the pamphlet for publication.

JOHN D. NEWCOMB,
Church Clerk.

HISTORICAL SKETCH.

THE Baptist Religious Society of Haverhill, Mass., as a voluntary organization, held its first meeting January 1st, 1765, at the house of Mr. James Duncan. It was on Tuesday, and, according to the journal of Rev. Hezekiah Smith, he had preached in a meeting place, "under Mr. Colby's roof," from Luke xiii. 8, 9.

The persons who met that New Year's evening were prominent men in the town of Haverhill. They had been members of the First Parish, but had resolved to organize a society in which the principles of religious and civil liberty should prevail, the ordinances as instituted and appointed by the Lord Jesus Christ should be observed, and the doctrines of the Bible be faithfully preached and urged upon the minds and hearts of the people. Thirty-eight persons had applied in due form of law for the use of the parish meeting-house, in which their minister might preach "at such times as shall not interfere with the public exercises of the parish minister." The parish refused to grant their request, and thus it became necessary to provide for the building of a house of their own. February 4th, 1765, is the first recorded date of the action of the new society. The record is in the form of a subscription paper, whose preamble reads thus:

"Whereas it is proposed by a number of well-affected people in the town of Haverhill and other towns to build a convenient Baptist meeting-house for the public worship of God, for the people to meet in under their present difficult circumstances, to that end and purpose we promise to pay the sums affixed to our names."

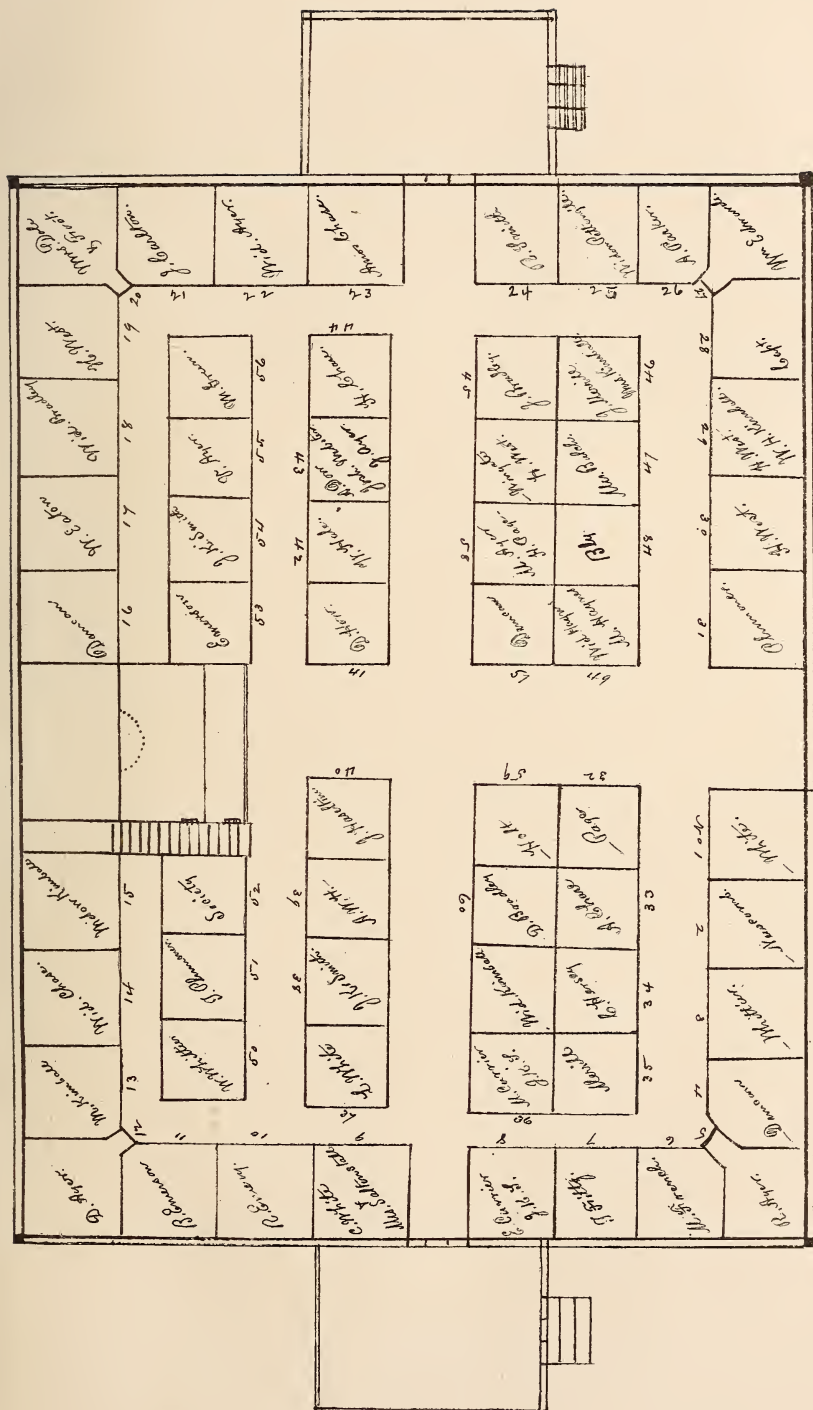
John White, Jr., headed the list of fifty-two names, and Abigail Hazen closed the same list. Each of these two persons pledged one hundred dollars, which was the largest sum promised by any one person. The whole amount subscribed was eleven hundred and thirty-five dollars.

It was at once decided to erect a meeting-house on land formerly called the parsonage lands, which included a section extending from White's Corner to Little River, now in the heart of the city. The church was organized May 9th, 1765, and found that the society had anticipated its wants, and was ready with efficient coöperation and counsel to help on its work.

The frame of the new building was raised June 5th and 6th, 1765.

The pastor's journal has the record that the 5th was a very rainy day, though the rain did not prevent these Baptists proceeding to raise.

On the next Sabbath morning, June 9th, Rev. Mr. Smith preached "in the frame of the new meeting-house," not waiting for roof nor pew nor dedication. His text was Is. lii. 7, 8. Rev. James Manning, President of Rhode Island College, preached in the same place in the afternoon, and "a solemn time it was," wrote the pastor in testimony of the event.



The building proceeded rapidly to its completion, and each Sabbath it furnished the place for assembling and worship. The structure was plain, substantial, and architecturally unattractive, like most of the meeting-houses built by the plain substantial Baptists of that time.

But the house was a better model to follow than any costly Gothic cathedral, for it was admirably adapted to the services these devout people were to observe within its walls. It was sixty feet in length, and forty-two feet in breadth, and large enough to hold one fourth of the inhabitants of the town.

For more than sixty-eight years, or until 1833, it remained sacredly devoted to the use for which it was constructed.

The first pastor, Rev. Hezekiah Smith, D. D., preached the first sermon within its uncovered and massive frame, and there also, within the well-kept house, he ended his forty years' ministry. Its bare frame caught the sound of his majestic voice as he unfolded the thought of the prophet on that early June Sabbath in 1765. The consecrated walls echoed the tremulous tones of that same preacher's voice forty years later, when, on the second Sunday in January, 1805, a few days before his death, he preached from John xii. 2, 4, and closed his public service with these words of the hymn,—

“I'll praise my Maker with my breath;
And when my voice is lost in death
Praise shall employ my nobler powers;
My days of praise shall ne'er be past,
While life and thought and being last,
Or immortality endures.”

Thus he ended a blessed ministry with a faithful people.

Three hundred and twenty-four persons became members of the church, most of whom he baptized. Under his leadership the society became foremost in all Christian work. Its own affairs were wisely administered in the most trying period of the nation's early history, and of the rise of the Baptist denomination in this country.

The wonder is that the young church was brave enough to plan its great work, and that the society did not waver in support of the new enterprise. It met intolerance, legal and illegal oppression, and persecution from those who might have been neighbors and fellow-helpers of the good. But these founders of the church lived in the days when bigotry and prejudice blinded even Christian men, who failed to see their own high privilege, and the manifest destiny of liberty of conscience and the spiritual rights of every man before his God.

One instance of persecution will illustrate the spirit and practice of the time. Mrs. Martha Kimball, of Bradford, a widow and a member of the Haverhill church, wrote as follows to Dr. Isaac Backus, the earliest writer of Baptist history in New England: "This is to let you know that in 1768, on a very cold night in winter, about nine or ten o'clock in the evening, I was taken prisoner and carried, by the Collector in the town, from my family, consisting of three small children, in order to be put in jail. It being a severe cold night I concluded, by advice, while I was detained at a tavern in the way to jail some hours, to pay the sum of four shillings eight

pence, for which I was made prisoner, it being the ministerial rate. The reason I refused paying it before was because I was a Baptist, and belonged to the Baptist Society in Haverhill, and had carried in a certificate to the assessors, as I supposed, according to law. After I had paid what they demanded, then I had to return to my poor fatherless children through the snow, on foot, in the dead of the night, exposed to the severity of the cold. The tavern whither they took me is about two miles from my home."

In the house of this woman, before the death of her husband, Mr. Solomon Kimball, Dr. Smith was accustomed to preach. On one occasion, as he was about to begin the service, the sheriff of the town forbade him and ordered him "off God's earth." When the preacher mildly asked whither he should go, the doughty officer replied, "Go anywhere, — go to the Isles of Shoals." The service, however, proceeded amidst the noise, clamor, threats, and violence of the people, until at length the calm voice and fervent words of the speaker subdued the excited multitude to silence and a listening attitude. Thus the holy cause survived the opposition, the church outlived its persecutions, and soul liberty prevailed. Ten years after the society was organized the struggle of the American Colonies for nationality culminated in the War of the Revolution. The patriotic people gave their pastor to the national cause. He served for five years as chaplain in the American army, and his record of the events in which he participated is a noble contribution to the history of that trying period. The society sent its men to become citizen soldiers, gave its property to support

the cause of civil liberty, its wise counselors to aid in the deliberations concerning the national Constitution in 1787; and still it labored at home to maintain pure religion against the rising infidelity of this period of the nation's history. It stood firmly for religious freedom against Jesuitical methods and perversions of truth. It strove specially to promote the cause for which it was constituted a religious society; namely, the salvation of souls through the gospel of Jesus Christ. When the need for spiritual work seemed to outweigh the need for further sacrifice in the absence of the pastor, the church recalled him by the loyal request that he would resign his post of chaplain in the army "as soon as he could with honor," and return to his post of pastoral duty and spiritual warfare. He soon complied, and again entered with might and vigor into the service until he swept the country about the church with his powerful influence. The Holy Spirit was with him, his preaching was ever in demonstration of the Spirit and in power. The young church became the "little mother" of churches in Maine, New Hampshire, and Massachusetts, in the towns of Berwick, Amesbury, Salisbury, Newbury, Rowley, Andover, Stratham, Salem, Plaistow, Billerica, and Methuen. The society was at the front to advance education among Baptists; its pastor labored hard and well in the interests of Rhode Island College; the contributions for the college were generous and regularly made from year to year.

This church was one of four churches that united in 1767 to form the Warren Association, from which the other Baptist Associations in New England had

their origin. The church — from which the society need not be distinguished in these particulars — was foremost in all progressive measures. It was the eleventh church in the order of the date of organization in Massachusetts, but at once and for some years it was the largest church in the State. The eleven churches of 1765 have increased in 1882 to two hundred and ninety, among which this church now stands the thirty-sixth, reckoned by the number of its members. The Lord's seal of approval rests on the ministry of the fathers.

When they had borne their lamented pastor to his burial,¹ the church and society found a worthy successor in Rev. William Batchelder, who stood in almost saintly presence from Sabbath to Sabbath beneath the sounding-board in the meeting-house built for his predecessor. Persecutions subsided, Baptists vindicated their right to be, and to worship God as they believed they were taught in the New Testament to worship. The town was enlarged by commerce and trade; the country passed through the ill-advised and injurious War of 1812. This liberty-loving people were burden-bearers in the nation's trials, but most of all they were true to their name and the purpose for which they had a name. William Batchelder took his place, did his duty, made a noble record of ability, fidelity, and devotion, and at last fell a sacrifice to his zeal in the cause of the Lord. He died April 8th, 1818. During his ministry of nearly thirteen years, two hundred and eighteen joined the church.

The third and last pastorate in connection with the

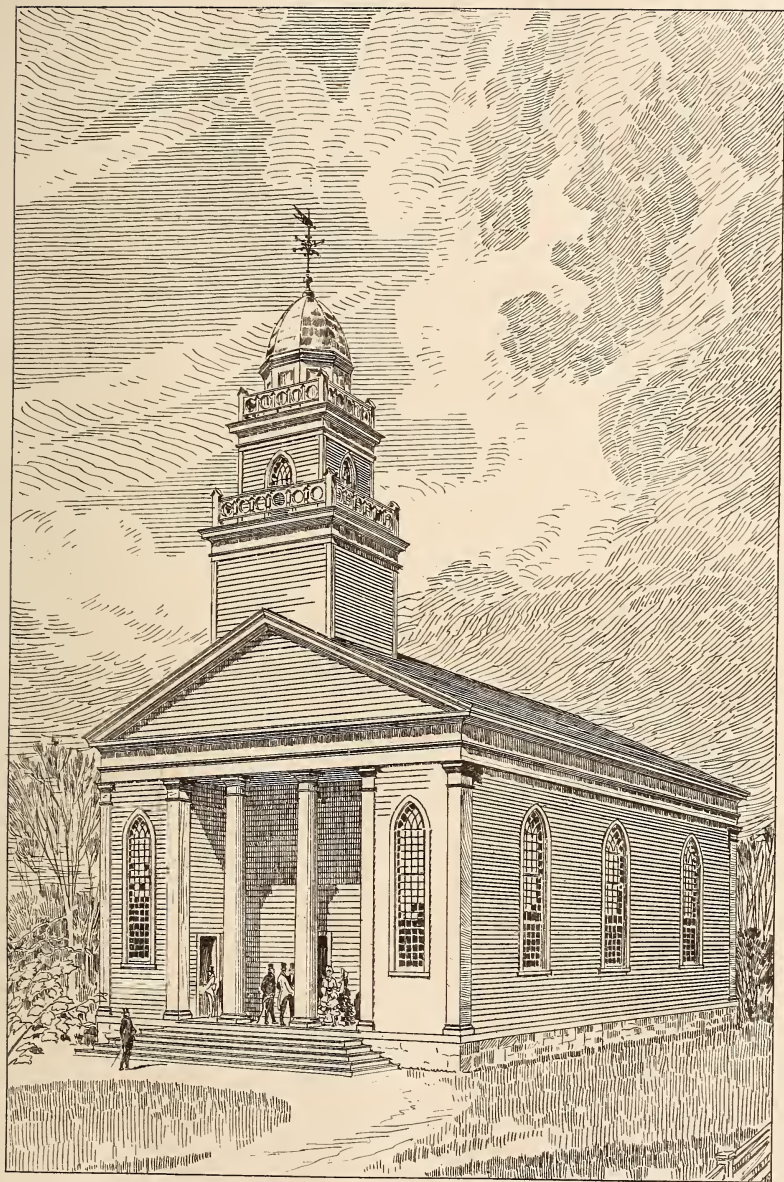
¹ January 31st, 1805.

first meeting-house was that of Rev. George Keely. He was installed pastor October 7th, 1818, and resigned April 13th, 1832, after a successful ministry of thirteen and one half years.

In this time one hundred and twenty-five additions were made to the church; the cause of missions was greatly advanced, both in the home and foreign field; reforms were instituted; and social and national questions, in their moral aspects, were earnestly discussed.

Fanaticism occasionally collided with the conservatism of the times, and their representatives sometimes jostled hard against one another. But the church stood, in this period of its greatest internal trial, true to its divine principles, themselves sufficient in any trial to sustain those who abide by them. Father Keely's ministry is a grateful memory to some who read this record of it. His manly presence, it is easy to recall; his prayers and his sermons are impressed on many minds and hearts. His last labors with the people, long after he had resigned the pastorate; his affectionate and efficient work as the fellow-helper of the young pastor in 1840; his contribution to the church, and to the cause of good learning and of true piety in the persons of noble sons but lately departed from earthly scenes, are worthy of grateful mention.

His ministry contributed to the rise of the splendid Sunday-school system which is now international in extent. One of his printed sermons, preached in 1829, was a strong argument for Sunday-schools. It contained this address to the children: "You are our hope; we shall soon relinquish our stations; you



Meeting House of the Baptist Religious Society, Erected 1833.

must occupy them. You are the hope of the nation : let its sacred interests be yours. You are the hope of the world : it has claims upon you, and we charge you to meet them. You are links in the chain which connects the present with the future ; convey to the distant generations our sentiments, our institutions, our privileges, our hopes unimpaired. Do your duty, my dear children, and take your reward."

With the close of the third pastorate ended practically the use of the first meeting-house. It had well answered its purpose for sixty-eight years, and the society prepared to build anew. The ministry of Rev. Stephen P. Hill was chiefly marked by the construction of the second house, which was dedicated November 7th, 1833. Its dimensions were seventy by forty-two feet. The timbers and material of the old house were made to do service again in the new building, in accordance, doubtless, with the economy and necessity of the times. This house was used for public worship for the comparatively short period of sixteen years. This time may be called the transition period of the church and society from the old to the new : the generation with which we have little connection, except by tradition and history, and that wherein we are the representatives and actors.

Mr. Hill was ordained October 2d, 1832. He preached in the old house one year, preached the dedication sermon in the new house, when his health failed, and he obtained leave of absence. At length he resigned, without again resuming pastoral duties ; thus the church was deprived of his services, which promised much, and which afterwards were abundant in the cities of Baltimore and Washington.

In the interim between Mr. Keely's resignation and the settlement of Dr. Train, four years of experience and experiment were passed by the church, in which it maintained itself, sought for the Lord's man to lead it, received into its fellowship sixty persons, and with the society built the new house, called Rev. Mr. Hill and Rev. E. N. Harris to the pastorate, the one remaining in active service scarcely a year, and the other but a few months, not long enough to be installed or formally recognized as pastor.

In July, 1836, Rev. Arthur Savage Train began his ministry. He was ordained October 20th of the same year, and immediately set about the work of rebuilding the spiritual church. Its members rallied at his call, trials were met with patience, difficulties and oppositions by wise counsel and judicious management. Appeals were made to highest motives, the Holy Spirit's aid was sought, questions of division were laid on the table, and Christian men and women learned to coöperate in the common cause. At length the Lord's time was at hand, his people were willing in the day of his power. The wonderful revival of 1840 was the result. It distinguishes a gracious epoch in the history of the Lord's mercy to this church. For three fourths of a century it had kept its first principles; observed its earliest covenant; and followed Him who goeth before his people. It came now in its maturity of years and experience to exert its mightiest influence on the community, and to rise into its high place, to stand, clear as the sun, fair as the moon, and terrible as an army with banners. The special years of the right hand of the Most High were 1765, 1787, 1806, 1819, 1826, 1838, 1851, 1858, 1862,

1865, 1877, 1882. But before and after them all it is proper to write the year 1840. Thinking of the pastor, and his faithful helper Father Keely, one may recall and apply the Psalmist's song: —

“ Thou art the mighty one doing wonders :
Thou hast redeemed with thine arm thy people,
The sons of Jacob and Joseph.
Thou didst guide thy people like a flock
By the hand of Moses and Aaron.”

This was the epoch whence to note advance. The old was loved, the very timbers in the house seemed hallowed; they were fashioned for their place by the stout hands moved by the stout hearts of the fathers of 1765. But the church was at its majority; it had outgrown its old home, and the renovated sanctuary of 1833 was insufficient. The demand for a better one prevailed; the pastor had come to the height of his influence, the church stood with him in its renewed and united strength, the society in added force was ready as ever to provide for the greater demand of the occasion. The resolution to build was carried. The third house on the grand old site was finished and solemnly dedicated to God, November 8th, 1849. The pastor, whose hand was on every part of the building as it rose in its place, stamped more surely his impress on the plastic and growing church, and on the rapidly growing town. He gave eleven years more of faithful service to the cause of Christ in this pastorate, with no lapse nor loss of power. His ministry closed with his resignation at the end of twenty-three and a half years, in which time three hundred and ninety-one persons were added to the church.

What can the man do who comes after the King? The young pastor who succeeded Dr. Train was Augustus H. Strong, who was ordained August 1st, 1861. To his own mind it appeared to be no easy task to lead on a people accustomed to such generalship as that of the former pastors. But the Lord is the leader of his people and of his ministers. Mr. Strong's ministry began in days of national trial, and was continued through the years of a war more fearful and deadly than that of the Revolution itself. This pastorate, the record proves, was governed by the Holy Spirit. It confirmed the church in its pristine faith; it wrought itself deeply into many hearts, that, by means of it, felt the power and the grace of God in their salvation. It closed, when the pastor heard the divine voice calling to other service, with ninety-six names added to the roll of church membership.

The brief pastorate of Rev. William Fitz followed. It began January 24th, 1866, and ended December 29th, 1867. In this time there were thirty-seven persons added to the church, and some needed changes and improvements were made to the church edifice by the society.

Rev. George W. Bosworth, D. D., began his ministry with the church in February, 1869, he continued in the pastoral office ten years, and one hundred and fifty-four persons were received to the fellowship of the church. In all departments its affairs were faithfully and well administered. The town had become a city, and much work was required to keep pace with the advancing interests of the people, and to meet the broader demands of the enlarging kingdom of Christ.

At the close of this ministry, much of the preparatory work was done, and the society was ready for removal from the spot so long occupied by the church, but now to be given up for business purposes.

In January, 1880, Rev. Henry C. Graves accepted the pastorate. Three years of united work in connection with the house built in 1849 followed. The enrolled members of the church numbered three hundred and twenty-seven. The last year in which the old house was occupied was a year of spiritual growth and revival. The Sunday-school was greatly enlarged. Societies were formed to raise funds for the new house, its noble site was purchased, the old property disposed of, and on Sunday, December 31st, 1882, the last services were held in the house which had well served its generation of thirty-three years, and on the ground consecrated by the fathers in 1765. The sermon, by the pastor, upon that occasion was from the text John xiv. 31: "Arise, let us go hence." Its closing paragraphs were as follows:—

"To-day this house in which we worship ends, in the providence of God, the purpose for which it was dedicated. We leave to-night this spot selected wisely by the fathers in 1765, and secured to us by the legacies of the devoted women, daughters of Samuel White, 'in and around whose house in their childhood three or four hundred persons had assembled when Hezekiah Smith conducted the evening worship of the family.' We thank God to-day, and set up the memorial, saying, Hitherto hath the Lord led us. We take the legacy as a holy trust transmitted unimpaired to us, to be used by us in the name and service of our God, and still unimpaired, since it is of God, and

cannot perish by the using, to be passed on to those who shall succeed us. Israel left its buried dead — Moses and Aaron, and the people they led — behind them to go to the land Jehovah prepared for his people. But the new generation carried over the Jordan the law of Moses, the Ark of the Covenant, the priestly offices and services, and all their holy faith, the abiding legacy of the fathers. Disciples went forth leaving the hallowed upper chamber at the command, ‘Arise, let us go hence.’ But Christ went with them, his word, his ordinances, and his spirit were their possession, which the blasting influences of the world could not destroy. Into broader service, into sharper conflict with evil, on to sublimer victories, went the Christ and his chosen disciples at the voice of his own command, ‘Arise, let us go hence.’

“We go forth at Christ’s word, leaving nothing behind that we need for inspiration and success. The perishable we leave, the imperishable we bear hence. How many dead do we remember! A thousand names inscribed on the church books are to be numbered among the departed. But they are before, not after us, and every one of them invites us onward. The pastors, Smith and Batchelder and Keely and Train, from their high places with the ascended Lord invite us on; the noble band of church officers, deacons, clerks, superintendents, — Shepherd, Whittier, Keely, Duncan, Brown, Hale, and Appleton, — these, these invite us on. For this forward step many of them waited in hope, and to it gave their thought and prayer. The saintly company of our beloved invite us on. We leave no cemetery grounds to-day.

Our buried dead are not here. As we go hence, and the presence of the Lord goes with us, we go in the way they have gone; we carry up with us what they have left for us to carry. Their material gift we take and put into the new place and into the new building. In the name of the Lord of Hosts, who said, the silver is mine, and the gold is mine, we add our own gifts, until the tabernacle shall become a temple, and the glory of this latter house shall be greater than the former. Their faith, and courage, and devotion we possess. Their Lord is our Lord. To our Zion comes the old inspiring word, The Lord is in the midst of thee. Fear thou not. Let not thine hands be slack. The Lord thy God in the midst of thee is mighty; he will save, he will rejoice over thee with joy, he will rest in his love; he will joy over thee with singing.

“Already have we the prophecy’s fulfillment — I will gather her that was driven out; for I will make you a name and a praise among all people of the earth, when I turn back your captivity before your eyes, saith the Lord.

“We take with us the same principles of soul liberty for which they suffered who assembled on this spot at first. One hundred and eighteen years are past; social, political, scientific, and philosophical questions have assumed a variety of forms; but the creed, the faith, and the method of action of Baptist churches remain essentially the same. The gospel of Jesus the Christ is even with the best thought of to-day. This church now believes what the fathers believed. It finds in the same Bible the same blessed Gospel, illuminated by another century’s light, by which saving

truth may be more clearly presented to men's minds and hearts.

"We renew the old covenant to-day ; we reaffirm our allegiance to the distinctive principles that 2,300,000 Baptists in the United States believe to be the essential principles of the kingdom of the Lord Jesus Christ.

"As we feel the solidity and force of the doctrines of this church, we understand how they, who contended for these doctrines in the day of battles, now enjoy repose among the immortals. We embalm their memory, and bear the living truth, with its spirit and its inspiration, with us where we go.

"A royal heritage is ours. God's word is before us in promise as it is after us in fulfillment. Look, then, O pilgrims, on enduring scenes, unending days, ceaseless years, that belong to us. The good is ever becoming the better. The steps ordered of the Lord are homeward steps. The earthly house precedes the heavenly mansion. Here in the place of your vows, your renewals, your prayers, your tears, prepare for the place yonder where the Lord is ; where are your answered prayers, your endless joys. Some of you come back to-day to the old place ; the old house, the old scenes affect you. You ask, why may not these be renovated and remain. God orders the advance. The tomb of the risen Christ is found empty at the close of every crusade. Christ is on high. Go hence in the name and presence of the living Christ.

"Barbarossa's brave word shall be our word. When ready for his advance, tidings came that his son was dead. 'My son dead!' said the weeping father. But

through his tears he cried, 'The Christ lives! Forward, soldiers, march!' Forward, soldiers of the blessed crusade, in the name of the living Christ. 'Arise, let us go hence.'"

Once more, on the evening of the last day of the year, 1882, the people met in the old house, for the closing exercises of worship. The other Baptist churches of the city united in the services.

Deacon S. L. Jewett spoke in behalf of the church and its officers.

Deacon J. F. Davis gave some account of the benevolent work which had largely occupied the church during its entire history.

Dr. O. D. Cheney presented a brief history of the Sunday-school, which was organized in 1817, and made appropriate mention of its superintendents, Josiah Keely, Josiah Brown, J. H. Duncan, John Keely, George W. Day, C. Stickney, N. T. Kimball, and G. W. Duncan.

Mr. N. T. Kimball presented the leading facts relating to the Baptist Religious Society, organized in 1765, and legally incorporated by act of the Legislature in 1793.

Mr. George W. Day described the new church edifice in process of building.

Mr. C. Stickney spoke in behalf of the congregation in cheering words.

The choir and congregation sang the following hymn, written by the pastor:—

CLOSING HYMN.

(Tune, "*America*.")

I.

Accept our prayers and songs:
To Thee all praise belongs,
 Father benign.
As Thou didst keep, O God,
The paths our fathers trod,
Our souls, beneath thy rod,
 To Thee resign.

II.

We heed the forward call:
Let cloud and fire o'er all,
 Shine from above.
While we thy name revere,
With all who worshiped here,
Lead us in holy fear,
 Lord God of love.

III.

Jesus whom we adore,
Go with us, we implore;
 Hear, hear our prayer.
To temples without hands,
Built for the saintly bands,
In the blest heavenly lands —
 Oh guide us there.

Rev. Dr. Bosworth led in prayer, and with the benediction this last service ended.



MEETING HOUSE OF THE BAPTIST RELIGIOUS SOCIETY,
ERECTED 1849.

REMOVAL TO THE NEW SITE.

Having disposed of the property on Merrimack Street, which had been held for one hundred and eighteen years, the Baptist Religious Society purchased an eligible lot of land on Main Street, near Arlington Street, adopted plans for a church edifice prepared by Mr. E. A. P. Newcomb of Boston, and in May, 1882, began to lay the foundation of the new building. The foundation was finished and the superstructure begun in July of the same year.

September 7th, 1882, there was deposited in the tower of the church a box containing the history of the first century of the First Baptist Church, and other documents. Appropriate religious services were held in connection with this event. The contents of the box are as follows:—

1. Centennial discourse on the one hundredth anniversary of the church, by Dr. A. S. Train.
2. Covenant and catalogue of members.
3. Articles of faith and order of services.
4. List of officers of the church.
5. Prudential Committee, officers, trustees, and Building Committee of the society.
6. Order of exercises at the sixty-fifth anniversary of the Sunday-school, with names of officers and teachers.
7. Minutes of the Sunday-school Convention, and of the Merrimack River Baptist Association.
8. Copies of discourses in memory of Hon. James H. Duncan and Deacon John Keely.
9. Copies of the Watchman, the Examiner, the Helping Hand, and the Home Mission Monthly.
10. Copies of the Bulletin and of the Gazette of September 4th, 1882.
11. Pictures of the church on Merrimack Street and of the new church.

12. History of the Ladies' Furnishing Fund Society.

13. List of members of City Government, City Ordinances, School Report, and Bradford Academy Catalogue.

The society meanwhile was not neglectful in the matter of providing for the congregation. Several churches in the city kindly offered their hospitality, and it was decided to accept that of the North Congregational Church, as indicated by this vote of the Prudential Committee: —

The North Congregational Society having generously invited us to use their house for public worship on Sabbath afternoons, it was voted to accept their invitation, and service will be held there commencing the first Sabbath in January.

Per order of committee,

C. N. RHODES, *Secretary*.

In answer to the note accepting the offer, the Committee of the North Congregational Society, through their chairman, Hon. Moses How, wrote, extending also the use of their chapel for the Sabbath-school, and for other meetings during the week. Accordingly services were held on Sabbath afternoons in the church, and union prayer-meetings in the chapel each week for four months. In this time the Psalmist's words were verified, Behold how good and how pleasant it is for brethren to dwell together in unity. The society would make permanent record of its appreciation of the attention and Christian courtesy of the esteemed pastor, Rev. Dr. R. H. Seeley, and the generous people of the North Congregational Society.

On the 7th of May, 1883, the society opened its elegant chapel, and the congregation assembled for the first time to worship there.

The pastor discoursed on the occasion from Psalm cxxii. 1, 2, 8: "I was glad when they said unto me, Let us go into the house of the Lord. Our feet shall stand within thy gates, O Jerusalem. . . . For my brethren and companions' sakes, let me now say, Peace be within thee."

Once more at home, the people entered with new vigor upon their work. The Sunday-school was enlarged, social meetings increased in interest, the appeals for money were answered by regular and large contributions, and at length, early in November, eleven months after the last service in the old house, the Society's Building Committee declared the new house ready for occupancy. A large and influential committee representing the church and society was chosen to prepare for the dedication of the building.

It was found, however, that \$18,000 were needed, in addition to the amounts already secured, to meet the expense of the grand enterprise, and it was voted not to dedicate the house until this amount was pledged. A committee was chosen to devise and prosecute a plan to raise the required sum.

On Sunday, November 11th, the congregation took seats in the auditorium. Opening services were observed; the attention of the people was called to the motto on the blackboard in front of them, "God's call to-day is for \$18,000." The account of the work and its cost was then given, and subscriptions were called for to cancel the debt. Responses were immediately given in sums of \$1,000, \$500, \$250, \$200, \$100, \$50, and in various other amounts, until nearly every one present had contributed; and at the end of the

second service, held in the evening, it was found that the whole amount was pledged, and the congregation joined heartily in singing and benediction to close the glad and memorable day.

Monday evening following this event, the grand organ was opened by an appropriate concert of instrumental and vocal music, conducted by Mr. B. J. Lang and Mr. Norman McLeod, organists, and Mrs. J. Houston West, Miss Hattie McLain, Mr. J. F. Winch and Mr. G. J. Parker, vocalists. The proceeds of the concert were generously appropriated towards the expense of the organ, which the Ladies' Furnishing Fund Society had bravely resolved to meet. The preliminary work thus being done, the house was publicly dedicated to religious purposes on Thursday, November 22d, 1883.

The following was the order of exercises : —

MORNING SERVICE.

AT 10.30 O'CLOCK.

1. Organ voluntary and doxology.
2. Invocation.
3. Anthem.
4. Scripture lesson and prayer.
5. Statement of the Building Committee by Geo. W. Day, and response by N. T. Kimball.
6. Hymn, by S. F. Smith, D. D.

Come Father, Son, and Holy Ghost,
Grace with thy light this new abode ;
Abide, as erst in Israel's host,
And show thyself the present God.

Led in our wanderings by thy love,
By day the cloud, by night the fire,

Our yearning hearts shall look above —
Kindle new faith, new zeal inspire.

Here feed our souls with heavenly bread,
Here let the living waters glide;
Here be the Spirit's influence shed
And sinners saved through Him who died.

The house which human hands have wrought
Stands, a new temple to thy fame;
Accept the gift our hearts have brought,
An humble tribute to thy name.

7. Sermon by the pastor, Henry C. Graves.
8. Dedictory Prayer, Geo. W. Bosworth, D. D.
9. Response.

Holy Father, Christ Redeemer,
Holy Spirit, God of love;
Hear us, hear us, in thy mercy,
Grant us answer while we pray.

All we offer consecrate Thou,
All the offering is thine own;
Fill thine house, Lord, with thy presence,
Fill our hearts, Lord, with thy love.

10. Hymn, by S. P. Hill, D. D.

O Thou the high and holy one,
Before whose great and glorious throne,
The hosts of angels fall;
The highest heavens attempt in vain
Thine utmost grandeur to contain,
Eternal all in all.

Yet in this house prepared for Thee,
Thou, Lord, wilt not disdain to see
Our feeble praises rise,
Nor, when in want and woe we bring
Our prayers, wilt Thou the offering
Of contrite hearts despise.

Again the seraph strength impart —
 Oh touch the lips, and touch the heart
 With living fire from heaven ;
 So shall we feel thy gospel's power,
 And seize on mercy's favored hour,
 And sing of sins forgiven.

Here may we in thy likeness grow,
 And here may heavenly comforts flow
 To soothe our weeping way ;
 While hope her sweetest solace brings,
 And faith unfolds her sun bright wings
 And scatters wide the day.

Whene'er at length life's duties done,
 We leave this temple one by one,
 Oh give us all to rise,
 In higher, holier courts to dwell,
 And, near thy blissful presence, swell
 The rapture of the skies.

11. Benediction.

The Hymns were written by their authors for this Service.)

AFTERNOON SERVICE.

AT 3 O'CLOCK.

1. Organ voluntary and anthem.
2. Scripture and prayer.
3. Hymn.
4. Addresses by former pastors and other clergymen.
5. Hymn.
6. Benediction.

EVENING SERVICE.

AT 7.30 O'CLOCK.

1. Organ prelude and anthem.
2. Scripture and prayer.
3. Hymn.
4. Sermon, by Rev. A. H. Strong, D. D., of Rochester, N. Y.
5. Prayer.
6. Hymn.
7. Benediction.

After the introductory exercises of the morning service, Rev. Alvah Hovey, D. D., offered prayer.

At the close of the prayer, Mr. George W. Day, in behalf of the Prudential Committee, placed in the hands of Mr. N. T. Kimball, Chairman of the Prudential Committee, the deed of the property and the keys of the church, briefly stating that a meeting of the society was held February 4th, 1882, to see what action the society would take with reference to building a new church edifice. At a meeting held February 14th, 1881, it was voted to build a new church, and a committee chosen to purchase a site and to take the preliminary steps. The site was purchased, and the architectural designs were prepared by E. A. P. Newcomb of Boston. The work on the foundation was commenced in May, 1882, and on the superstructure in July. The first service was held in the chapel May 7th, 1883, and in the auditorium November 17th. The cost of the building, with all its appointments, was \$76,871.

Mr. Kimball, on receiving the keys, deeds, and other documents from Mr. Day, spoke as follows, in behalf of the Prudential Committee:—

Mr. Chairman and Gentlemen of the Building Committee :

The passing of these papers and keys into my hand demands from me a word of response in behalf of the Prudential Committee and of the Baptist Religious Society, whose servants alike we are. These keys and papers indicate the value and preciousness of the thing to which they belong. They signify the trust committed to us, and a corresponding care that is expected from us, your Prudential Committee, on account of this property. This act denotes your work ended and our work begun.

About two years ago, in a business meeting of this society, a motion was made "that the society proceed to build a new meeting-house." That motion, if I remember aright, was carried without dissent.

The result of that motion, through you, gentlemen, sustained by this society, is this magnificent structure.

This is not the time nor place for the formal expression of the thanks of the society to you for the noble and complete service which you have rendered it. It is fitting and appropriate, however, and I should be doing a wrong did I omit, to mention the high appreciation we have of you and your splendid work for our people.

Few of us may know in part, none of us can fully know, the amount of time taken from your business, the constant care, the earnest and faithful thought, the diligent planning for the best interests of us all, and the ceaseless strain to which you have been subjected ; and which through you, gentlemen, have entered into and stamped themselves with so much of character upon this enterprise.

You have builded well, but not too well ; substantially, but not too solidly ; costly, but not lavishly ; with elegance, but not with too much magnificence ; with great refinement of taste in the external, as well as the interior architecture and finish of the structure. For its cost, you have given us a building remarkably complete and perfect in all its apartments and their appointments.

This edifice is a landmark and an ornament to this old historic town and locality ; to this new and brilliant city ; and I know I voice the sentiment of the people on both sides of our beautiful river, as well as of the Prudential Committee and this church and society, when I say you have placed us all under the profoundest obligations. We are grateful to you, gentlemen ; you have given us what is, in the highest sense of the word, a thing of great beauty and character.

Gentlemen, the Prudential Committee receive this trust in the same spirit of fidelity as that in which you give it, and pledge you, so far as our ability will allow, as the name of our committee indicates, the prudent care and management of this property.

Members of the Baptist Religious Society and Congregation, the society of which you are a part is nearly a century and a quarter old. This is the fourth meeting-house constructed for its use. The first house was erected in 1765. The second was built in 1833, and dedicated November 7th. The third was constructed in 1849, and dedicated November 28th. The fourth, just completed and placed in your hands, is to be dedicated this day of our Lord, November 22d, 1883. I, with you, am gratified that our Building Committee

have retained and placed in this new building some pleasant and familiar reminders of the old one which we have but recently left: the windows in the chapel through which we receive the softened light of day; the old clocks, faithful in the measurement of time and warning us of its flight; and the bell, whose rich and mellow tones have for so many years sounded out a call for the people to gather at the house of worship; for a century to come may its same call go forth from yonder tower.

But of far greater value than these, we preserve the record of this society, true to itself and fraught with interest, instruction, and profit for us all; a record of men of great religious, moral, social, and political influence and power.

With this rich legacy of the past, and these relics of the last house of worship, this new church edifice comes into your possession from the hands of your Building Committee. We all have reason to be grateful to that Providence whose eye has overlooked all our work, that no serious accident has occurred to any one engaged upon its construction. So, too, I may offer you one word of gratulation; that the generous responses to our Soliciting Committee, the kindly and munificent gifts of our own people, and our neighbors and friends, with the not less important, though smaller, contributions; and the earnest and untiring energy and zeal of our ladies and young people for the furnishings of the house, with their personal gifts and sacrifices; with the generous aid and inspiration of our musical talent, have, with our united effort, made in this place a few days ago, brought this grand enterprise to a successful issue. Our society thus re-

mains, as it has always stood, free from the incumbrance of debt. And this, too, without diverting directly or indirectly one dollar of our fund, principal or interest, from its original design. We occupy to-day this high vantage-ground. Much, therefore, is to be expected of us; much to be required at our hand.

We do not forget, I know, that this is a religious society, and that this house is constructed for religious ends, and it will be appropriated only for such purposes as promote these ends. We are physical, social, and moral, as well as spiritual beings. And so the comfort and needs of the body, the cultivation of our social qualities, the training and development of the moral nature, are not forgotten by us. But these are only secondary, and are to be sought and secured only as they touch upon and are subservient to the formation and establishment of Christian character. It is for the religious life of souls here and hereafter that this house is builded, and for the worship of Him who is the life of that life.

And so it comes that I say one word to the people, for whom it is designed. Its doors are open to all of every name, henceforth, and its seats will be as free upon the same conditions for any one who desires to be a member of the congregation, as for any member of the society; and the stranger will always be welcomed.

And now, pastor of the First Baptist Church and Society, the work for which you have earnestly labored and fervently prayed, and in which you have taken so just a pleasure and pride, is consummated. This day, necessarily so long delayed, has come. This

house, with its pulpit and its pews, with its carvings and its finished walls, and organ of rich and solemn sound, is to be dedicated to the service of the Lord.

To you, sir, as chairman of the Dedicatory Committee, I give place, with this wish, that your ministry in this sanctuary may be abundantly blessed of God.

The pastor responded in these words:—

Mr. Chairman, Gentlemen of the Prudential Committee, and Gentlemen of the Building Committee :

On behalf of the First Baptist Church and congregation, whose representative I am in the providence of God, I thank you ; and in the name of the Lord Jesus Christ, whose servant I am, and for whose glory are all these things, I invoke upon you and your work the blessing of Almighty God.

It may not be improper for me now to present a description prepared by the architect of the building this day transferred to the Baptist Religious Society, and to be set apart by these services of dedication to the purpose of divine worship under the lead of the church.

“This church edifice may be classed with the largest church edifices of the State, the plan covering about fourteen thousand square feet of land. The building is divided in plan into entrance porches and tower, auditorium, choir, and chapel. The entrance façade consists of a porch of three arches supported on square piers with moulded bases and sculptured capitals, flanked on the south corner by a vestibule fourteen feet square, two stories high, with a ‘lean-to roof ;’ on the north corner by the large tower, which also serves as a vestibule in the auditorium floor. Over the porch is a ‘Rose’ window, which is sur-

mounted by a large gable. The tower forms the grand feature of the building, and is nineteen feet square at the base, battering in a height of fourteen feet to a square of eighteen feet; out of the battered portion the pilasters spring, which form the corners of the tower. The openings are all narrow, long, and clustered in groups, all of the windows having square heads. At a height of seventy-five feet the corner pilasters are brought together by an arch of several members; at this height the straight outline is broken by gargoyles of grotesque and conventional form, their heads projecting three feet from the corners, and their wings forming the contour of a moulded course at the base of the belfry. Above this line are the belfry arches, which consist, on each side, of one arch nine feet wide, supported on columns with moulded bases and sculptured capitals. The arches are composed of several mouldings. Above them the walls are corbeled out, and between the corbels are small open arches. The whole is covered with a high roof, crocketed on the angles, and surmounted by a double cross of wrought iron. On the corners, at the spring of the roof, are square pinnacles, which finish with finials. The whole height of the tower from ground line to top of cross is one hundred and forty feet, and, with its open arches and massive form, it constitutes a noble feature of the sky outline of Haverhill. The auditorium is eighty-three feet wide by fifty-eight feet deep and forty-two feet high; lighted at the lower part by long and narrow windows, in groups of six, at the north and south sides, and singly elsewhere. Above these are 'Rose' windows thirteen feet in diameter.

“The ceiling is of wood with heavy moulded beams, forming by their intersection panels, which are filled in with moulded sheathing. The seating is arranged on the amphitheatrical form; the floor pitching toward the platform. The pulpit platform is brought out into the church, so that the speaker is equidistant from the three sides of the auditorium, or at the radiating point of the circle of seating. On the north and south sides of the auditorium are galleries, which are reached from the staircase in the large tower and smaller vestibule on the front. The walls of the interior are plastered in sections, surmounted by capitals and corbels that support small columns which are placed under the ends of the large beams. At the angle of the roof and walls is a cornice and frieze which run between each corbel and form the crowning feature of the wall veil. The wall separating the auditorium from the choir is pierced by three arches, the central one spanning the singers’ gallery; the smaller ones being filled with the organ pipes, the three forming, with their elaborate columns, pilasters, and moulded arches, the grand feature of the pulpit end. The choir is fourteen feet deep, and is the connection between the auditorium and the chapel; the first story being planned to contain, on the south side, the porch vestibule to the chapel and staircase to the singers’ gallery. On the north side are the pastor’s room and the porch to enter the children’s room and the pastor’s room; each of these porches serves also as an exit from the auditorium, which has a vestibule at each corner and also a large door from the porch in front.

“Between these north and south porches the place

is arranged with dressing-rooms, and in the centre a path leading down to the baptistery, which is placed beneath the pulpit platform. The singers' gallery, organ loft, and choir-room are above. Beneath the gallery of the choir is erected the reredos or screen, which is divided into three arches, finished with triple columns in groups with sculptured capitals, corbels, and bases. The central arch contains the large doors, which, when opened, form the paneled sides of the passageway leading down into the baptistery; the arches on the sides contain the doors leading from the pastor's room to the pulpit.

"The chapel is one hundred and two feet in length from north to south, and forty-four feet in width from east to west. It contains in the basement a dining-room forty-one feet by seventy, a staircase, hall, kitchen, and store-room. On the audience floor is the large chapel forty-one feet by sixty, a ladies' room twenty-two feet by forty-one on the south side, and on the north side the children's room, toilet room, and library. The three rooms are thrown into one by sliding partitions. The audience in the church have access directly to the chapel by passing through the north and south porches referred to in the arrangement of the first story of the choir plan.

"The auditorium is calculated to seat twelve hundred persons; the chapels together about seven hundred persons.

"The church is designed in the Romanesque style of architecture, and in its plan and general construction, the simplest and most massive treatment has been studied. The walls outside are of common brick laid in red mortar, with terra-cotta trimmings. All

roofs are slated with purple slate, except the tower, which is covered with red slate.

“The front vestibule is approached by a flight of granite steps extending across the porch thirty-three feet wide. The porch is tiled with red and black tiles; the roof beams are of Southern pine. The auditorium is finished in cherry, of a dark finish, the panels of the ceiling being relieved by a finish of oak. The chapel is finished throughout in ash. The details of the sculpture for the exterior and interior have been studied from the examples of Romanesque left to us in the noble cloisters of St. Troiphime at Arles, one of the most celebrated buildings of that order in the world, and it has required great skill and care to arrange the florid sculpture of that example into the simpler forms which meet the requirements of this age. The gargoyles on the corners of the tower are said to be the largest modeling which has ever been done by the Boston Terra Cotta Company, who furnished that portion of the work. The model was a mass about seven feet high and six feet wide at the widest part. The stained glass and fresco have been as carefully studied as the rest of the ornamentation, and form the great beauty of the auditorium in their combinations of rich colorings. The stained glass has been furnished by Messrs. Redding, Baird & Company, of Boston. The church owes much of its internal beauty and harmony to the mural decoration; this has been done principally in color, metals of various kinds being used to heighten the effect of the sculptured portions of the walls. Messrs. Nordhund & Casson, of Boston, were the decorators. The gas fixtures have been made from special designs by Messrs. R. Hollings & Company, of Boston.”

The erection of the church has been in the hands of Messrs. J. E. & O. L. Giddings, contractors, Exeter, N. H. The organ has been made by Messrs. Hutchings & Plaisted, of Boston; the heating and ventilating apparatus by the Ruttan Heating and Ventilating Company, of Toledo, O. The pulpit, furniture, and finish were the work of Messrs. Wassenius & Dessault, of Boston. The carving is elaborate and perfect in detail and finish. Mr. G. W. Bent furnished the cushions, and Messrs. Pray & Sons the carpets. The entire building, with all its finishing, shows the skill, study, and constant attention of the architect, Mr. E. A. P. Newcomb. The building itself is his best commendation.

The Building Committee, Messrs. A. W. Downing, L. V. Spaulding, George W. Day, Charles B. Emerson, and O. D. Cheney, have been unremitting in their efforts and successful in the highest degree. With the means placed at their disposal, they have furnished the Baptist Religious Society with a most commodious church edifice, unsurpassed in quality, utility, and beauty. They deserve the satisfaction that must fill their minds when they contemplate their finished work, and remember that the verdict of the congregation is the voluntary pledge of \$18,000 made on Sunday, November 11th, 1883, to meet the last items of expense connected with the construction and furnishing of the building.

The ladies of the congregation have undertaken to meet the cost of the organ, furniture, and furnishing of the building, while the young people and the Sunday-school have been large contributors to the enterprise, for whose success all have so nobly worked.

The Bible and Hymn Books for the pulpit were the gift of Mrs. Phebe How, by the hands of Hon. Moses How and his sisters, Mrs. Gale and Miss How, who sacredly carried out in this gift the wish of their deceased mother.

The following is the dedicatory sermon:—

THE CHURCH EDIFICE A SYMBOL.

Now, therefore, ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God ;

And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone ;

In whom all the building, fitly framed together, groweth unto an holy temple in the Lord :

In whom ye also are builded together for an habitation of God through the Spirit. — EPHESIANS ii. 19-22.

The thought of the Apostle appears to be this:—

The eternal purpose of God the Father concerning human redemption is expressed in the person and sacrificial work of God the Son, and it becomes the experience of all believers through the renewing work of God the Holy Spirit in their souls.

So, then, ye who are thus renewed and made alive in Christ Jesus are no longer strangers from the covenant of the promise and aliens from the commonwealth of Israel, but are fellow-citizens with the saints, and members of the household of God.

Changing now the form of thought from the political and domestic to the architectural, Paul declares that these whom he addresses are built upon the apostles' and prophets' foundation ; that is, the eternal purpose of God on which they builded, Christ Jesus himself being the chief corner-stone. In whom the entire building, every part of it, framed together, part

to part, groweth unto a holy temple, not an ordinary building, in the Lord. In whom also ye, as parts of the sanctuary, are builded together into a dwelling-place of God in the Spirit.

The Apostle's language, in this architectural form, furnishes my theme: —

The Church Edifice a Symbol.

The church building is the type of the church; the material temple is the visible sign of the spiritual; the earthly is the figure of the heavenly. This building, which we set apart to-day from all secular purpose and use, and which we dedicate to our God to be his sanctuary, and the meeting-house for himself and his people, this building we are to consider henceforth as the symbol of the spiritual temple, the sanctuary of the Lord; which temple *ye are*, in whom the Spirit of God dwelleth.

I.

Observe, then, in what sense this is true, that the material structure is type of the spiritual, the church building the type of the church. This is true in the common consent and feeling of men. The building devoted to religious uses becomes by that devotion the visible and tangible symbol of religion. Jacob's pillow of stone becomes, when he sets it up for a pillar, Bethel, the house of God, the token of the covenant between Jehovah and his servant. The tabernacle was a parable to Israel for the time present of the more perfect tabernacle not made with hands; the most holy place fashioned by human skill was like in pattern to the holy of holies, even heaven itself. In like manner the temple and the synagogue

were types of the religion whose ordinances were therein observed. The Christ himself gave utterance to this popular sentiment when He called the temple, in tender phrase, my Father's house, and when, with consuming zeal for the honor of that house, He made a scourge for the beasts and drove them out, rebuked the traders in cattle, the sellers of doves, and the money-changers, for their mercenary traffic, and said, Take these things hence. The temple had even a deeper symbolical meaning to Christ. It was the type of his own body, the sanctuary to be destroyed indeed by wicked hands, but to be reared again, and to abide forever. There is a more intimate significance still, in all this, to us; for the mystic body of Christ, the living and eternal temple of God, is made up of believers in Christ, or Christ and they who are Christ's through his redeeming grace. Thus, then, the tabernacle of the wilderness and the temple of Jerusalem, which God planned for his people, were the divine type of the habitation of God in the Spirit, of which Paul is speaking in the text.

Christ looked at the temple and said, this is my Father's house. In like manner, also, the temple was the type of his own body, and he could say of that body, this is my Father's house.

Again, the temple, in some sense, was a type of that mystical body of Christ and his redeemed people in union with him, of which body he might say, this is my Father's house. To Christ the material structure betokened the divine and the spiritual; He saw therein the sacred emblem of himself and his church built into Him, the chief corner-stone, and constituting the holy and eternal temple of the Lord, the dwelling-place of God.

This interpretation of the symbol, this typical meaning of God's house, I say, receives the assent of men; it appeals to the religious sense; it finds expression in all outward forms of worship, and in the regard for things sacred, whatever their form.

The fetich, the rude stone pillar, the altar, the shrine, the rock-hewn temple, the pagoda, the mosque, the meeting-house, the cathedral, are symbols of religion, types more or less distinct and perfect of the holy temple, the habitation of God.

It is true, also, that the material house is type of the spiritual in the thought and language of the Apostle, and of the divine word. Paul wrote to the Ephesians, who were under the influence of the splendid architecture of that city. The most prominent object there was the temple of Diana, a heathen temple, profaned by profligate abuses, but yet a religious temple, type therefore of the moral and religious instincts of the people. Paul's architectural figures are, therefore, not merely architectural, but they are drawn from religious architecture. He does not speak of palaces, halls, theatres, secular buildings, but of temples and sacred buildings. At Ephesus, Corinth, Athens, he found that the finest examples of architecture were symbols of religion. These classic temples, because they were religious types, furnished his imagery of the heavenly temple.

From these consecrated buildings, and not from palace, theatre, or secular building, he derived his significant form of thought; he "turned his language into architectural allegory," and made it to conform to the popular feeling, and to win the common consent.

The Bible is full of this symbolism. The imagery

drawn from sacred architecture is striking, and significant of the highest meaning. The New Testament writers learned from the fanes, and shrines, and altars, where Hebrew and Jew worshiped, the noblest spiritual lessons. "Which things are an allegory" may be said of all religious structures, and all material forms that belong to religion.

Moses and Solomon and Zerubbabel, with their architects and builders, were thus the guides of Ezekiel and Paul and John, who saw the temple of God in vision and inspiration. The builders of tabernacle and temple furnish form of language in which inspired thought and revelation take shape and express the heavenly realities. Thus to John, he that overcometh is the *pillar* in the *temple of God*. The celestial city has foundation and walls built of precious stones, and the Lord God Almighty and the Lamb are the temple thereof. Peter beholds the spiritual house built of living stones, and the stone which the builders rejected is made the head of the corner. To Paul the followers of Christ themselves become an holy temple in the Lord. To the craftsmen and designers of Ephesus and of Corinth, to the workingmen of the Apostle's time, and of our time as well, the New Testament speaks in a familiar language. Its profound truth is clothed in popular garments. It addresses the senses, and thus impresses the soul. It enforces the fact that we are bound to place, and affected by environment. It controls us by the power of local attachment; it bids us set up the pillar, rear the altar, build somewhere the meeting-house for God and his people. The only building distinctively Christian is a spiritual temple, and all architectural forms of language in their Christian use point to that.

The symbolical aspect of the religious edifice gives it its chief significance; its ready suggestion of what is spiritual and divine distinguishes it. It is to point as an index heavenward; it is a sign off which one may read — This way to God.

Not in its materials, its plan, its finish, its furniture; not in its architectural style, classic, Romanesque, Gothic; not in its name, cathedral, chapel, meeting-house, lies its moral power. These are nothing in themselves; but in their symbolism they are more than all other buildings. When the church edifice becomes the type of the spiritual facts which the Apostle names in the text, then it answers its true and highest purpose. It is the sign of an inner experience; it localizes the human and divine communion; it is a silent proof of the presence and power of the Holy Spirit. It is the earthly porch to the heavenly courts. Through it the saintly procession passes continually into the temple of the living God.

II.

Observe, then, the essential qualities of the symbol.

These are determined by their use, and by what they typify. The symbol must ever point to the reality. The material must aid to realize the spiritual; the outward form must suggest the inward grace. The truth here lies between two extremes, each of which is error. One error makes the symbol everything, and the shrine, the altar, the religious structure becomes the idol, and the worship is idolatry. It matters not what is the name — Baal, Dagon, or Gautama — or whether it be shrine, altar, or crucifix that

symbols spiritual things. The symbol put in the place of the reality turns worship into idolatry, and never leads a soul to God.

The opposite error is that which discards the symbol, puts aside altar and emblem, turns Bethel back to a stone heap, appropriates nothing to sacred use, reduces religion to mere naturalism, without ordinances or emblems, without a local habitation or a name.

Christianity has to contend with both these errors. The one would exhaust all power in appeals to the senses, and expend itself in scenic display and spectacular performance ; the other, breaking from all this, leaves nothing to rouse the soul by means of the material and symbolical, forgetting that man has body as well as soul ; that mind and heart are reached through the medium of the senses so long as he remains on earth.

Towards this last error Puritanism tended, and the cheerless, unsightly, comfortless meeting-house was the exponent. But religion, following its true bent, finds better expression for itself. God gave the plan of a noble building when he put the design for the tabernacle into the hands of Moses. As to material and ornament, it had no mean provision ; and, if we are not to follow this model, yet we are to remember that it is to us the type of the holiest realities of our own spiritual faith. We are to consider, also, the fact that religion, when free to express itself, everywhere appropriates the best things to its use ; it appears in the richest forms, and is thus the inspirer of the best thought. Architectural genius and constructive skill have appeared at their best when they have obeyed religion. Religion furnishes art with its best models,

and stimulates it to its finest endeavor. The temples of Greece — pagan Greece, indeed — are the real monuments of her glory. Rome's cathedrals outlast her palaces; her theatres and regal halls are ruins; but her religious shrines are continually renewed.

Religious houses are the waymarks of Europe's historical course. The progress and development of our own nation appear in the structures we build in the name of our God. Thus the noblest thought will take architectural shape, and the noblest architecture will prove itself to be religious and Christian.

To be symbolical, Christian architecture must have a style of its own. The Christian temple ought not for an instant to be mistaken for any secular building. From foundation to cross-tipped tower or spire, in shape and effect, it ought to proclaim itself the house of God. It is not a palace, nor a cottage, nor a public hall. It has no resemblance to the shop, the office, the trading house, the factory. These have their own purpose and use and corresponding style. The material temple, God's house, has its specific purpose and use, and it must express these in itself. Without, all the walls must declare it, This is the house of the Lord; within, all must voice it, This is God's house. The mountain could be no more sacred to Moses, when he put off the shoes from his feet, and said, This place is holy ground, than the house built for the Lord, dedicated in solemn prayer and praise to Him, is sacred to those who worship the Lord within it.

Nor could Horeb be any more really the place where Jehovah appeared, than is the house of God, when in answer to prayer He fills it with the presence

of the Holy Spirit, and takes possession of the hearts of worshipers there.

As in the mount Jehovah and Moses talked together, so in the house of the Lord, God and his people converse with one another. If the service of praise is not a mockery, it is worship; if our prayers are not false to the name, then as we pray we talk with God. If the reading of the Word and its unfolding and application in the sermon be to us what they are in the divine intent, then God speaks in the word, and carries his thought to the heart as the gospel sermon is preached.

To this end, then, is the symbol. It must be the medium of this divine and human communing. It must be the place where God and his children may interchange thought; where the assembly of the people may come under the influence of the Spirit by means of his chosen instruments and agencies. As to architectural style, that may be a matter of choice; as to material, construction, or ornamentation, choice again or resources may dictate. But there must be no dissembling, no falsehood. The symbol to point to truth must itself be true. In a word, and according to the Apostle's thought, the essential qualities of the material structure, so far as they have any typical meaning, must represent or betoken the spiritual structure. So far as the meeting-house of Christians means anything religious, anything more than a shelter from the storm, or a convenient place where religious exercises may be held, so far it must represent and suggest what belongs to the Christian religion, and to us, what belongs to our faith, and enters into our experience of it. If we are not idolaters, then away with idols; if

we do not worship saints, then away with saintly effigies ; if we are not ritualists, then away with what is arbitrary in form and ritual. If we are spiritual, and come here to worship God, who is spirit, then let us use what will convey spiritual impression, and be the means of spiritual renewal and growth. Remember, that so long as we live in a world where things seen are at best types of the things that are not seen, we must deal with symbols of things, and by them be helped to know the real things still invisible. The essential realities of our religion pertain to God, to man, to human sin, and to Christ, the atoning Saviour from sin ; to the Holy Spirit, and our experience of his renewing and sanctifying grace. Somehow this building, where we begin to-day to worship, must lead us to think of God. Here I must come to feel, by the sacred influence of this house set apart for God, that I am in the presence of God, and my heart is open before Him. I must know that I am in my Father's house. Let the home feeling prevail within, for these walls must express it. This is the Father's house, and here the Father's children may be at home. Here too must the soul feel its relation to other souls. Something pervading the place must reveal the spiritual bond that binds us together ; the poorest and the richest, the ignorant and the learned, and that earthly distinctions and invidious relations must not prevail.

Something here, also, must convince us of personal sin, and lead us to penitence and to faith in Christ. By the very contrast of the attractive place where we worship, our own repulsive dispositions and habits shall be discovered to us, and a holy influence shall help us to be better than we are. The very sym-

bolry of the place itself shall aid to bring us beneath the renewing power of the Holy Spirit, and quicken into life and action regenerate natures thus made ready to move in the way of sanctifying grace.

To this end has this building been wrought, which is to-day set apart for religious purposes in the name of our God. It stands in architectural plan in the form of the most significant of all Christian symbols, the cross. Its tower and gables are surmounted by the cross. By it, as an illustration of the Scriptural scene, we shall tell the story of Calvary to the children in their earliest lessons in the chapel; thence, when they believe in the Crucified, we shall lead them here into the waters of baptism in the name of the Lord. As his disciples they will take their place at the table of the Lord, and enter into Christian fellowship and service. Thence from beneath the cross, and out from the circle which the true cross makes perfect, they shall pass, one by one, into the higher fellowships, where there is no cross indeed, but an immortal crown.

O holy sainted fellowships

Of the cross of Jesus!

These shall abide when earth's bond slips;

For each true word from Christ-touched lips,

Invites to heaven's companionships,

Beneath the Cross of Jesus.

III.

Three things remain for us to observe in regard to the relation and use of the symbol.

It is to us the type of our own spiritual relation to God. The material temple is the sign of the holy temple in the Lord, in whom ye are builded together or a habitation of God in the spirit.

1. This house, then, must ever be held as subordinate to the real building of our God. It stands in its strength and beauty, a thing of joy to the builders. But it was builded not for its own sake, not to display its unique proportions, nor its harmony, nor its artistic completeness. It is the material sign and shadow of a building rising in fairer form and finish within its own unfilled spaces, into which holy temple God, by his Spirit, is transforming the worshipers here together with the worshipers of God in all the world.

2. It is the symbol of the spiritual reality, and therefore it is and must ever be distinctive. It is set apart this day from all common and secular purpose to sacred and holy use. As the bread and the wine in the Lord's Supper are no longer common articles of food, but emblems, symbols of the body and blood of Jesus, so the house we now devote to God is no longer an ordinary house, but the outward and material emblem of the spiritual house, the dwelling-place of the Spirit of God. Henceforth, so long as it shall remain a church edifice, from the granite foundation to the double cross, all is distinctively sacred. The brick, the stone, the wood, the ornaments, are set apart for spiritual service.

As Sunday among the days is the Lord's day, this building shall stand among the buildings of the city, the Lord's house, consecrated to his holy name.

For this the organ, with its thousand tones, is fashioned and tuned, and made to blend with human voices which God himself has tuned to his praise. All the inclosed spaces are to be filled with the glory of God. All the building fitly framed together by skill of architect, by the hand of the builders, all the building is

to be to us the type of the divine sanctuary, the habitation of God, who chooses for his temple the souls of Christ's redeemed !

3. This church edifice, then, in its highest relation and use is to be considered accessory and helpful. While it remains subordinate and distinctive it points and leads to the spiritual reality. It shall answer its holy purpose as it helps the sincere worshiper to feel that his soul is a part of the temple of God ; as it shall be a means to convict the obdurate and sinful that he shuts out God from his soul through willful unbelief ; as within its walls tender and contrite hearts shall become the abode of the Spirit of the Lord. All within may be helpful to soul-union with God. The air, the light, the furniture, the service, the worship, let all these be instruments and aids to lead souls out of sin into holiness, to escape hell and to gain heaven, to come home to God and be at peace.

It is not too good for its purpose ; would it were better. But, may I not say it, we have brought our best offering, in this house, to our God.

It is poor beside that which it betokens, as every earthly and perishable thing is poor beside that which is heavenly and eternal. It is indeed mean and lowly contrasted with that which it emblems, the souls of the purified and saved whom God makes his peculiar dwelling-place. But we have allowed nothing false nor deceptive in material or finish to find a place here. We know that nothing sordid, nothing vile in itself, can help to that which is pure and good. A filthy cottage will not hallow a mean spirit. By means of the building which we now solemnly dedicate to the Lord, whatever our earthly condition, we want our-

selves to be helped on to God, By the music, the prayers, the preaching, the ordinances, the worship, we may be helped to put away our sin, our vileness, our death, and to dedicate ourselves to Him who will fit us for glory, immortality, and eternal life.

By the divine master-builder may we all be fitly framed together for an holy temple in the Lord, for an habitation of God, through the Spirit.

AFTERNOON AND EVENING EXERCISES.

The afternoon of the day of the dedication was an occasion of great interest.

Letters were read from Rev. Dr. S. P. Hill, of Washington, D. C.; Dr. R. A. Guild, of Brown University; Rev. Dr. A. J. Gordon, of Boston; Rev. Dr. O. S. Stearns, of Newton Theological Institution; and Rev. Dr. S. W. Duncan, of Rochester, N. Y.

The first address was made by Rev. A. H. Strong, D. D., President of the Theological School, of Rochester, N. Y., who said it was with feelings of peculiar tenderness that he came back to his first pastorate, where, twenty-two years ago, in fear and trembling, he commenced his life-work of preaching the Word. It is the same church to-day, and yet not the same. The faces of many of those whom he was accustomed to see then have now disappeared. Among those persons whom he remembered with special tenderness were Mr. Duncan, Mr. Keely, Mr. Appleton, Mr. George, and Mr. Whittier, whose places in the church were seldom vacant, and to their Christian sympathy he owed much of his success. It is good for us to seek refuge in the sanctuary, and he had come back to this, his first church, as Jacob went

back to his Bethel, to renew his vows. God is not confined to any one place, but will meet his children where they seek Him. This church has many precious memories of his coming to them in their old place of worship, and He will meet them in their new sanctuary, if they will turn to Him with all their hearts. The sanctuary provides a refuge from doubt and skepticism. It is a refuge for the friendless ; it is a refuge for the sinner. Let us remember that it is not the walls or outward adornments of our house of worship that make it a sanctuary, but the presence of the Holy Spirit. May that Spirit fill this house of worship and the hearts of the worshipers, so that it will be manifest to the world that God is with this people.

Rev. William Fitz, of East Providence, R. I., a former pastor of the church, was next introduced. He was glad to be present with the church on this joyful occasion, and claimed a kinship with the people. He felt somewhat related to Dr. Smith, its first pastor, and Mr. Batchelder, who succeeded him, although he had never met them personally. He also thought before coming to the gathering that he knew Dr. Strong, yet he must confess that he was mistaken, for when, at the close of the morning service, he expressed his regrets that he (the doctor) was not present, he was informed that it was he who sat on the rostrum with him and invoked the blessing of God on the services.

He brought the greeting of Rhode Island to the society. God loves the people for their generous gifts. It is not what we say, but what we do, by which men judge us. It becomes the followers of Christ, therefore, to do work for Him.

Rev. Dr. G. W. Bosworth, another of the former pastors of the First Baptist Church, followed Mr. Fitz. He had sent word the day previous that it would be hardly possible for him to be present, but he had come, and now that he was present he could not deny himself so much as to keep silent. He must express joy at what the people had done. God be praised that He has enabled them to do so much, yet the true temple of God is in the hearts of his children, and all the costly structures that men may build will not bring the Almighty to them, unless the people open their hearts and permit Him to dwell in them. Looking into the future, he saw great possibilities before this church. Its house can become the gate of heaven to many who are now friendless and Christless. The everlasting Father will come and manifest his glory here when the people with one consent call upon Him. Let this indeed be a hallowed spot, from which shall flow streams that shall make glad the city of God.

Rev. J. W. B. Clark, D. D., pastor of the Portland Street Baptist Church, was called upon to report for the younger Baptist churches. He said it gave him pleasure to respond in behalf of the daughters — such daughters to such a mother. He did not speak in behalf of a family of little children, but of grown-up children, the youngest of whom is nearly twenty-five years old, and who had come to congratulate their mother in her new home. The time had been when the parent had seemed to be growing old, yet she had now grown young again, and it appeared easy for her to be satisfied with this dispensation of Providence. He was glad to witness the rejuvenation. Let the

mother take the lead and the daughters will follow. It is possible for the First Baptist Church to become really the first church in the city in her power for good. Then let her seize her opportunity and become first in all Christian work.

Rev. Dr. R. H. Seeley, pastor of the North Church, was introduced as the senior pastor of the city. He said he was present as the oldest pastor in the city, yet he ministered to the youngest in the sisterhood of churches. There was one thing apparent, however; whatever may be the rank of the churches, we can boast of our city, which has just commenced its onward and upward course, and has before her a glorious future, in which the churches are to bear an important part. In referring to the new church edifice which had just been dedicated to the service of God, he spoke of its architectural beauty, and said it recalled to his mind Ruskin's work, entitled the "Seven Lamps of Architecture;" one of these lamps was Sacrifice, and this beautiful structure is the result of your sacrifice. He likened the churches of the city to a camp which has its intrenchments and its divisions. If well-trained troops are sent out a grand victory will be gained. Then let the churches work together, each in its own way, but for the same object, and they can change the character of this city and make it a bright and shining light in the moral and Christian world.

In introducing the next speaker, it was said that the Rev. Dr. Baldwin, of the Second Church, Boston, took his wife from Haverhill. He could not be here except by his representative, Rev. O. P. Gifford, of the Warren Avenue Church, Boston.

Mr. Gifford said he had three reasons for being present. The first was, that when he was a student in Providence, R. I., he frequently enjoyed the hospitality of him who is now pastor of this church ; another was, that one of his instructors while pursuing his theological studies was present on the occasion ; and the third was, that his predecessor in the pulpit which he fills had found nine tenths of his inspiration for usefulness in Haverhill. He spoke of the beauty of the new edifice, and congratulated the society on the success that had attended them in their efforts to construct it. They had put their money into the house, and it had come out in their ideal. But there is something more needful than a beautiful church, with all its appointments. There is need of an atmosphere of Christian love. The church is a means to an end, and that end is to reach those who are outside the church. Those outside must see the Christ in you before they will come under your influence. You must not only have Christ in your meeting-place, but He must be with you in your daily life, before the world will recognize you as his followers.

Rev. Dr. Alvah Hovey, of Newton Theological Institution, was the last speaker of the afternoon. He spoke of his experience with this church, which he had as a supply for their former pastor, Dr. Train, for whom he preached during his absence on a visit to Europe. Memories of this people were pleasant. Names that had been mentioned to-day were dear to him. He referred to the devotion and Christian love that characterized the church at that time, and which he had reason to believe abounded now. He urged the church to a full consecration to the work of the Master, whose promises never fail.

The session closed with the singing of the 794th hymn, and the benediction by Dr. Hovey.

The services in the evening commenced with an organ prelude, followed by an anthem by the choir. Rev. D. P. Morgan, of Beverly, then read the 45th Psalm, and prayer was offered by the pastor. Hymn 591 was sung, after which Rev. Dr. Strong preached from the text found in Matthew xxii. 42, "What think ye of the Christ? whose son is he?" This question was asked by Jesus of the Pharisees, and had been echoing down the ages ever since. It is asked of each one of us to-night. What is your answer? That the Christ was a man his sufferings and temptations fully indicate. He was human, and therefore was subjected to like temptations as other men. He was not only a man. He was also the Ideal man. It may seem strange that we have no authentic portraiture of Christ's physical form or visage. Yet there is sufficient revelation of Him in the Scripture to enable us to fix his image in our minds. He is represented as the chiefest of ten thousand, and the one altogether lovely; all the qualities that attract our attention are found in Him. He possesses in himself all the perfections of humanity. He is also the life-giving man. He is the new beginning and fountain head of humanity. Adam was first created in the image of God, but he sinned and lost that image, and in him we all died. Christ came to restore to fallen man that image. He who was able to create humanity was able to recreate it. No man can explain the nature of Christ except he admits that He came from God. In Him we have the fruit and culmination of humanity. He has a life that is germinal, that is capable of self-prop-

agation. There is, therefore, something more in the phrase "Son of Man." He is the "Son of God," as well. He could look back and say, "Before Abraham was, I am." He speaks of the glory He had with the Father before the world was. These are figures taken from Scripture; but we have proof of his divine as well as human nature near at hand, in the experience of every true Christian. It is not enough that man has a divine Saviour. We need Him individually, we need Him daily. He can bring us into union with the Father. We need to see humanity and Deity united in Him. We need also to accept this Saviour, and to accept Him now; to make Him our personal advocate, for there is none other who can save us. He knows our frailties, having been partaker of our nature, and his divinity gives Him a right to present us in his name to the Father. Again comes the question, "What think ye of Christ? Whose son is he?"

The sermon was full of searching thoughts, and was listened to by the large congregation that filled every seat of the auditorium.

Previous to the singing of the closing hymn, the pastor extended a cordial invitation to all who have no other Christian home to come to the new church, urging any persons who felt that they could not come because they were poor, to come without money and without price.

Mr. S. B. Whitney's selections upon the organ during the services, day and evening, were as follows:—

Prelude in F	Rink.
Violin cavatina for organ	Raff.
Aria from orchestral suite in D	Bach.
Fugue in C	Bach.

Improvisation on Vesper Hymn.

Impromptu in F sharp Raff.

Fugue in G minor Bach.

The quartette selections included three English anthems.

“I was glad when they said unto me.”

By Sir George Ellery.

“How amiable are thy dwellings.” By Barnaby.

“O continue forth thy loving-kindness.” “Hopkins.

Mrs. West's solo selections were: “Prayer from Der Freyschutz,” and Schubert's “Elegy of Tears.”

With the work of building done, and the pledges for its payment generously given, the church and congregation entered the new house, the fourth in the history of the Baptist Religious Society. They who planned and executed the work proved themselves ready and able to meet the demands which the rapid growth of the city made upon them.

CONCLUDING SUMMARY.

The church edifices of this society mark the origin, growth, and efficiency of the religious enterprise which the divine Providence committed to the Baptists of Haverhill.

The first building was never formally dedicated, but was used for the first religious service June 9th, 1765. The second building was dedicated November 7th, 1833. The third November 9th, 1849. The fourth November 22d, 1883.

The society antedated the church by four months, and was organized January 1st, 1765. The record of February 14th, 1765, contains the following names

of the first Building Committee: Cornelius Mansis, Jacob Whittier, John Green, Simon Ayer, "Captain" John White, Edmund Mooers, Jonathan Shepard, John White, "March't," Richard Ayer, Samuel Messer, and William Greenleaf.

The above named committee on the 22d of February, one week after their appointment, laid before the society the plan for the meeting-house. "The dimensions were sixty feet in length, and forty-two feet in breadth; the steeple fourteen feet square at the west end of the house, and a porch at the east end, and convenient for stairs to go into the gallery." The plan was accepted, and the building at once constructed, in such substantial manner as to remain for sixty-eight years to meet the wants of the changing congregation.

May 15th, 1765, the first Prudential Committee was chosen, consisting of "Mr. John White, Marchant," Major Edmund Mooers, and Captain William Greenleaf. These gentlemen were instructed to manage all the "Prudentials and affairs towards framing, raising, and furnishing the meeting-house, and when the said house is finished to lay their accounts before the society."

On the 8th day of August, 1765, the society, by a unanimous vote, gave the Rev. Mr. Hezekiah Smith "a call to the work of the ministry in this place." The minister's salary was fixed at one hundred pounds lawful money. As the value of money depreciated during the Revolution the sum was increased, until in 1779 it was voted to pay Mr. Smith six hundred pounds.

The next year after the organization, or in May, 1766, an agreement or covenant was signed by a

large number of the church and society, which shows very conclusively their views of church ordinances. The covenant is in the following words:—

“We, whose names are hereunto subscribed, by studying the Scriptures of the Old and New Testaments, which we look upon to be the word of God, and only rule to walk by, are of the opinion that the Baptists, called by some Anabaptists, are according to God’s Holy Word; and do acknowledge ourselves to be conscientiously of that profession, and believe it to be according to the example that Jesus Christ left and ordered his children to walk in: Begging the prayers of all God’s people that we may have grace to walk agreeably to this our profession, and that we may have regenerating grace, and be prepared to come up to all God’s holy ordinances, and be enabled to walk blameless therein; We do hereby covenant, agree, and engage each one for himself to uphold, maintain, and support this profession, in this town of Haverhill, by paying each one his proportion towards the support of the said ministry, and all necessary charges that may arise relative to that affair.”

To this covenant new members freely subscribed their names from year to year, until the society was largely represented in Haverhill and all the neighboring towns.

On Monday, December 13th, 1790, it was voted that “James Duncan, Jr., Ephraim Corliss, Enoch Nicolls, and Thomas Clarke be a committee to draw up the outlines or principles of incorporation for this society, and make report at the next meeting.” The matter, however, was delayed until November 12th, 1792, when a petition to the legislature for an act

of incorporation was adopted, and in January, 1793, it was found that ninety persons had signed the petition. The committee to present it to the legislature consisted of Messrs. James Duncan, Jr., Samuel Merrill, Samuel White, Esq., Ephraim Corliss, and Thomas Clarke.

The bill containing the act of incorporation passed the House of Representatives February 15th, 1793, and was signed by Daniel Cobb, Speaker. It passed the Senate the next day, and was signed by Samuel Phillips, President.

February 18th, 1793, it was approved and signed by the governor, John Hancock, and duly attested by John Avery, Jr., Secretary.

At the annual meeting in 1799 it was voted to raise five hundred and fifty dollars to build a steeple, and thus complete the meeting-house. Under the date of September 21st, 1799, is this record: "Whereas Samuel White, Esq., has presented the Baptist Religious Society, in Haverhill, with a bell, voted, That this society, in testimony of the high esteem they entertain of the generosity of Mr. White in complimenting them with a good bell, present their thanks to him; and that he be exonerated from paying anything towards defraying the expense of repairing the meeting-house; and that the clerk furnish Mr. White with a copy of this vote."

The ordinary affairs of the society were well administered, and the next noteworthy action appeared in connection with the death of Rev. Dr. Smith, the first pastor. A large committee was chosen to take charge of the funeral services, to invite Dr. Stillman and other clergymen from Boston, and to procure

suits of mourning for the family of their late pastor, and three hundred dollars were appropriated to defray the expenses on the occasion.

A similar record appears under the date of April 8th, 1818, when Rev. Mr. Batchelder, the second pastor, died. In the exercise of a humane spirit all expenses of the funeral were paid by the society, and the salary was continued and paid to the late pastor's widow until the following July. In April, 1832, the pastorate of Rev. George Keely closed with mutual expressions of respect and esteem on the part of the society and their pastor.

When, in 1832, the Rev. S. P. Hill was ordained as pastor, the question of a new meeting-house was under discussion. It was proposed to repair the old house and build a vestry on land west of the building. This was found inexpedient owing to the terms on which the land had been given to the society. It was therefore resolved to build anew, and with great dispatch the old house was taken down, the hill on which it stood considerably lowered by grading, and the new building, fronting on Merrimack Street, was constructed, whose dimensions were seventy feet in length and forty-two feet in width. It was ready for occupancy in November of the same year. Meanwhile the church and society shared the hospitality of the First Parish, and held services in its meeting-house. The thanks of the society were recorded for this fraternal action.

The rapid growth of the society during Mr. Train's early ministry made a demand for a new and larger meeting-house. In July, 1848, a meeting of the society was held, and Mr. Moses D. George, in behalf

of a committee previously chosen, made a report, in which it was recommended that a new house be built, to contain not less than a hundred pews. The report also stated that "the general sentiment was very united and harmonious in favor of a new location."

The committee, therefore, unanimously recommended a change of location from the site of the present meeting-house to some place hereafter to be determined. The report was accepted. Messrs. James H. Duncan, Leonard Whittier, George Appleton, Moses D. George, and Warner R. Whittier were chosen as a Building Committee. This committee was authorized to sell the property on Merrimack Street, and to purchase a new lot at their discretion.

But the expected change of site was to be delayed for thirty-five years, and in November, 1849, the third house on the old location was finished and dedicated with appropriate religious services. It was a fine Gothic building, measuring in the interior eighty-four feet in length by forty-nine feet in width, containing the first organ owned by the society, and having a seating capacity for six hundred people. The Building Committee did their work to the satisfaction of the society, and at the meeting in April, 1850, they reported that all the expenses, amounting to \$17,284.59, had been paid. The thanks of the society were unanimously given to the gentlemen of the committee, and they were honorably discharged.

The action of the society in all its previous history has been remarkably harmonious, progressive, and yet conservative and wise. The legal difficulties which in 1848 prevented a removal from the old site confronted the new Building Committee which was chosen

in 1881. But the demand for removal was now more imperative ; preliminary steps were cautiously but surely taken ; and at length the society moved in the matter with the energy and success of which the noble building it now occupies is the gratifying illustration and proof.

The church is well organized for Christian service in all departments. The society remains to be governed still by the spirit of the men who organized it, and whose recorded prayer may be repeated to-day : "That we may have grace to walk agreeably to this our profession, and that we may have regenerating grace, and be prepared to come up to all God's holy ordinances, and be enabled to walk blameless therein."

In answer to these petitions the society will ever co-operate with the church, and the material structures thus builded will ever symbol the spiritual temple wherein abides forever the Christ with his redeemed and sanctified people.

"Historical Sketch of the Baptist Religious Society of Haverhill, Massachusetts, and of the Church Edifices built under its direction, with an account of the Dedication Services, November 22, 1883," by HENRY C. GRAVES, records a history that is worthy to live in memory, including that of the church and pastors worshipping in the edifices described and pictured to the eye. The sanctuaries successively occupied have been hallowed by the manifested presence of God and by holy work done in His honor. The one last erected is an architectural ornament to the town, and does honor to the liberality and taste of those who erected it. The record of the services of dedication include the discourse delivered by the Rev. Henry C. Graves, which was very appropriate in substance and spirit to the occasion. The handsome volume with the views of three houses of worship occupied by the church since 1823, will be prized by members and friends of the church. (James A. Hale, 6 Main Street, Haverhill, Mass.) L. E. S.





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